

The COMMONWEAL

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Whose French Revolution at Vichy?

CHAOS in France is proportionate to the swift completeness of her defeat. The rout of her forces permitted no gradual realization of what was coming, even if censorship had not encouraged false hope until the end. The armistice came suddenly upon a people stunned, indignant, submissive, uncertain and divided. Someone had to act, and indeed some men, a few, were there to act. Pétain, with the authority of long service to the country, and Weygand; Laval, with the immediate political availability of well proven fascist sympathies; Marquet, meeting the opportunity with perhaps a valid political doctrine. These men imposed on the country still inert and dazed a new constitution fascist in structure. It is hard to believe that the reform of the state was their main concern or that it could have been their main concern. Undoubtedly they feared anarchy and are seeking Italian support. Defeat by a totalitarian state is not pleasant and it does not resemble the gallant defeats in the picture books: there is no Appomattox; no Lee surrendering to Grant. We cannot join our voice to the naïve chorus of American amazement and condemnation in the face of reality.

It is natural that the French should react violently against the parliamentary system, the polit-

ical and military leadership which led to disaster. It is doubtful whether that reaction has been expressed at Vichy, by men who are irremediably connected with some of the worse aspects of the past. We do not know against what pre-war, or war, policy the deep anger of the French people will be directed. We do not know what elements of the population will support the present government. With the French police and the German occupation the people cannot speak and have not spoken. But we do know that if the men behind this improvised leadership are conservative reactionary forces attempting to save what they can of their social stakes, they will fail for two reasons to do so. In the first place Hitler did not wage his war to ensure the happiness of a French privileged class; in the second place the French people did not suffer the war and are not overwhelmed, presently, by the disaster of the war in order to save their rich from the wreck. They are in German bondage: they will not long permit any system of middlemen.

How Many Monroe Doctrines?

THE TWO PARTIES have not yet distinguished any clear issues of foreign policy. This keeping foreign policy out of politics can be the good and safe thing which most commentators assume it to be, only if the country's foreign policy is known and accepted by the overwhelming majority of the citizens. That is so little the case, however, that now even the Monroe Doctrine, always considered a firm bedrock of American policy, has become confused. Very likely that is the intention of Germany and Japan. It is the practical effect of interviews such as Presidential Secretary Early gave the press on July 6. The day before, Secretary of State Hull had asserted the Monroe Doctrine as in effect a unilateral "policy of self-defense . . . It was and is disposed to prevent aggression in this Hemisphere on the part of any non-American power, and likewise to make impossible any further extension to this Hemisphere of any non-American system of government imposed from without. . . . It never has resembled policies which appear to be arising in other geographic areas of the world, which are alleged to be similar to the Monroe Doctrine, but which . . . would in reality seem to be only the pretext for the carrying out of conquest. . . ."

The administration apparently wanted to emphasize that the disposal of broken sovereignties in the Americas is not to be dictated by the United States but is to be agreed upon jointly by the whole group of American republics. But the Early suggestion that there should be three Monroe Doctrines, for Europe and Asia as well as America, succeeded principally in stirring up questions about how this joint American agreement is

to be settled, and in giving the impression that the US is suddenly willing to accept whatever method of "agreement" is established in Europe and Asia. As Arthur Krock remarked: "For Berlin, Rome and Tokyo it seemed to echo their favorite formula. Germany, Italy and Soviet Russia could 'consult' with Norway, Denmark, the Netherlands, Belgium, Poland, Czechoslovakia, France, with the subject Balkans and with Great Britain—if conquered or overrun like the others—and arrive at an 'agreement' about all territorial possessions in a part of the Eastern Hemisphere, Japan could 'consult' with puppet governments in China, other satrapies in Asia and some revolutionary party government in India and swallow what was left by common or 'majority' 'consent.' And the President of the United States appeared to be saying that, if the trick was pulled this way, it would be all right with us and we should recognize the robbery."

This is clearly the opposite of what the Administration has been saying by words and actions for seven years. It is the other side of a debate which, though still below the surface, is probably the central issue in foreign affairs for most interested citizens. Resolved: that the United States be willing to make a deal with dictatorships. Until Secretary Early's Sunday morning conversation—purportedly relaying suggestions of the President—this Administration has consistently taken the negative on that resolution, and has implemented its *no* "by every means short of war." It would be grand confusion for the present Executive to make a switch now just to begin the election campaigns.

Consciences and Conscription

WHATEVER one may think of peace-time military service in general or of the Burke-Wadsworth bill in particular, there

Who Are is one aspect of that bill which is *Conscientious* bad and which badly needs revising. Objectors? The bill provides that exemption from combatant service shall

be allowed solely to members of "any well recognized religious sect whose creed . . . forbids members to participate in war in any form." That can only mean one thing: certain smaller Protestant sects which have always considered war so unmitigated and un-Christian an evil that they have held refusal to participate as a principle of action binding on the consciences of all their adherents: the Quakers, Jehovah's witnesses, a few other, far more obscure groups. Now there are many other Christians whose consciences are just as settled on that problem—even though their Churches do not require it—as are the consciences of people belonging to those specific sects. There are Catholics who refuse to admit that participation in modern, total war can ever be moral. There are other Catholics who admit that it is conceivable

that a modern war may be just, but have so little faith in governments that they insist that their own consciences be the judges in the matter. Apart from Catholics, there are many persons who belong to the larger Protestant denominations whose consciences are equally firm on this question. Are all these people less "conscientious" than those described in the Burke-Wadsworth bill? What is wanted is a recognition of the validity of the dictates of the individual conscience, not an exemption for specific "credal" groups. In all justice to the state and to conscientious objectors, any provision for them should be as precise as is humanly possible, but it should not be limited to those who, we know, will make up only a fraction of the men whose consciences will not allow them to fight. It would almost be better to make no exceptions at all than to make the exceptions so narrow in their scope. A further evil in this bill is the machinery—or rather the lack of it—provided for determining the justice of C.O.'s claims. No method of procedure, no rules of evidence, no stated qualifications for the personnel of the tribunals. Whatever one's views on pacifism, Christian pacifism, springing from deep religious and moral conviction, exists. To provide in such an insensitive way for safeguarding the human conscience is merely to show an utter contempt for the validity of the conscience which all religious men must deplore.

The Problem of Child Refugees

THE PREDOMINANT feeling in the country is without doubt that if we are to harbor Britain's children against siege and destruction, we should begin to do it as soon as possible and on the scale needed. The figures made public on the drive for funds to aid this work get under way lag very far behind the totals which will be involved in this mass evacuation. As these words are written, about 20,000 boys and girls have arrived in the British dominions—1,200 in Canada—and a maximum of 8,000 weekly will continue to be transported. Five hundred children have also come to the United States. Under our immigration laws, 6,500 are allowed entry here monthly—a wholly inadequate figure in this overwhelming emergency, yet still many times greater than the present number of entrants. A spokesman for the administration has pointed out that the delay thus far has not been of our making, but is due to the operations of British shipping. However, it is plainly time for us to take legal action permitting British children to be brought here under some freer plan than is permitted by the normal immigration laws. The quotas and the rigid prerequisites governing support after admission—the affidavits on connections, income, bank balances, etc.—should be

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waived. We are doing an unprecedented thing in taking in these children in the first place, because the situation itself is unprecedented; we should have logic and common sense enough to follow this all the way through. The considerations proper in weighing the case of an adult immigrant are simply not present here. No child is a personal menace to the government; and these children are not immigrants.

There will certainly be material problems and technical and social difficulties in housing and caring for an army of strange youngsters representing every sort of background and possibility; they must be expected. But they must be approached with a continued realization of what the alternative would be to our making this effort. In all the world, as it now stands, these children have no place to go except the British dominions and the United States. The dominions will do their share; but there is enough and to spare for us to do too. And in a world so dreadfully punished, so full of the darkest movements of fate, we who have thus far escaped dare not refuse to do it, fully and eagerly. We dare not refuse to succor any of these children that wish to come to us. As we have said, there is a fine sense of this abroad in the land. Let us all speed this work, by generous giving and by asking for an immediate revision of the conditions of entry.

American Youth Congress

ONCE AGAIN the American Youth Congress has put on its annual show designed to present the Stalinist party line in as many ingenious disguises as possible. However, there is a limit to ingenuity, and the disguises were never intended to hide saint "Joe" completely, and after six years of the same "ham" in the title rôle the public is getting fed up, and there are cat calls even from other members of the cast. Some were so unkind as to propose a condemnation of the Russian dictatorship. But to calm the resulting hubbub the management came forth with a soothing assurance that Russia is the "highest kind of a democracy—a socialist democracy."

The Youth Congress has been truly an amazing manifestation of either general American confusion or tolerance. Jack McMichael, 23-year-old divinity student, twice elected national chairman, claimed in his welcoming address to the delegates that they were gathered together to work out the answer of American youth to the grave questions of the day. Since when has it become the function of youth to solve the grave questions of the day? Are American elders themselves so confused that they have abdicated to youth, or are they so tolerant that they feel the youngsters must be allowed to "play" at serious games? In any

event, called to tasks beyond their competence, the youth represented by the Congress have been taken in by a band of sharpers. Their answers to the grave questions of today have been made up in advance for them in Moscow. Furthermore, benevolent adults who have lent their prestige to the organization in the hope of reform from within ought to realize by now that they are simply expecting too much.

True on the Face of It

THE MODERN methods of news transmission, which garble and delete and destroy so much, were not able to impair the story of the British housewife and the nazi parachutist. It came through with every detail so true to national type that anyone anywhere would recognize it as authentic. There is first the touch of proverbial caution which makes those of the Island Race masters of understatement. "I was convinced he was a parachutist," said the heroine of the episode, "when I saw him floating to the ground." Then there is the leisurely way of getting things done, the firm superiority to the ways of the machine—a spirit to which the machine itself pays tribute by refusing as likely as not to function: "I went straight to the telephone but it was out of order, so I told a boy to go on his bicycle for the police." And the feeling that every Englishman's yard is his own concern—the disinclination to intrude or interfere thereon: "There were two or three people about but they weren't doing anything." So she put on her "fiercest frown" and pointed at the parachutist's pistol, which he straightway rendered up to her. And with all this, there is also a completing touch: when the lady's husband returned, being pressed for comment, he said, "I think she did very well."

Authoritative Commentator

THE NATION publishes "Who Betrayed France?" an article, to be continued, which exposes in detail the treachery, inefficiency and corruption of French leadership during the war. In the article occur phrases such as this: "In the Sixth Military Area (Rouen-Le Havre) I was able to observe the efforts of the French military authorities to stir up bad feeling between the French and the British." In the contributors' column the *Nation* describes its author: "a German emigré journalist who has just arrived in the United States from France, where he has lived for several years. Since the outbreak of the war he has been interned in various camps. His analysis is based on wide acquaintance with officials, journalists and army officers." Hospitable France.

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Apprentices . . . and Printers

Reflections on an American need, and how one skilled trade trains its craftsmen of the future.

By Harry Lorin Binsse

RECENT PUBLIC CONCERN over reported shortages of skilled mechanics and workmen in various trades connected with American rearmament calls attention to the problem of apprenticeship and makes that problem newsworthy. Those who interest themselves in such questions have been aware for a good many years that such a problem has existed in the United States, but only a national emergency could serve to focus public interest upon it.

It is a simple fact that in many skilled trades we have depended upon immigration to supply us with our artisans. Anyone at all familiar with construction work knows that the vast majority of stone-masons, for example, have been Italians. Often granite and limestone workers resident in this country for many years are scarcely able to speak English. Of course, the building trades supply the most flagrant examples of this dependence; American machinists and machine tool workers have long been famous, and have not to anything like so great an extent depended upon immigration.

It would be interesting to speculate upon the reasons for this peculiar situation in the American skilled trades. Why should a great and rapidly expanding country not have provided itself amply with facilities to train its own youth for careers which are always relatively lucrative, even when they are not fully organized under trade unions? In the early days of the American Republic most skilled work was done by native-born craftsmen. We know, for example, that much of the brilliant brickwork in the garden walls and buildings of the University of Virginia was executed by Negro masons. It is obvious that New England colonial dwellings were built by New Englanders—that is one reason for their authenticity and their architectural excellence. Yet even as early as the beginning of the nineteenth century we hear of Jefferson importing skilled plaster workers from abroad to make ornamental ceilings and moldings for Monticello. Jefferson's importation of such craftsmen was probably a good thing, since in all likelihood there were no native workers skilled in this particular art. But unfortunately as time went on it became more and more the American habit—probably because it was cheaper—to rely upon European-trained craftsmen even in crafts where Americans had formerly excelled.

Prejudice

Some time early in the present century the general acceptance of this situation seems to have created a national prejudice against Americans working with their hands. The ambition of every family was to bring up its children to professions and not to trades, and we had—and still have—the spectacle of millions of American children being brought up to feel that manual work is somehow a thing for foreigners, whereas “true” Americans must aspire to white collar jobs—even though the foreigner thereby may often get the best of the bargain economically.

It would seem, if one can judge from a number of isolated phenomena, that this strange prejudice is rapidly disappearing, thanks in part to the depression and now thanks to a considerable propaganda which has arisen from the sudden realization that we must do something to increase the number of our skilled workers or else we may find ourselves with shortages in many trades. This propaganda has been furthered by the NYA and to some extent by the CCC providing young people with a certain degree of vocational training in skilled trades. Certain American towns and cities, especially those which have industries requiring a high proportion of skilled workers, have begun to realize the seriousness of the problem and have begun to try to solve it in a serious way. Several recent articles in the *Saturday Evening Post* bear witness to this. The daily press has reported briefly on a scheme devised by Pratt and Whitney in Connecticut whereby young men interested in becoming skilled mechanics in the aviation industry can obtain high school credit for shop-work done in the Pratt and Whitney plant.

To date such attempts have been sporadic, and have been based more on the old fashioned American principle of trial and error than upon any recognized or accepted system of training imported from abroad. Perhaps that is a good thing, since many of the traditional European systems of training have their defects. We may be sure that as time goes on the problem of training young people for skilled trades is going to come more and more to the front in America and assume a more and more important place in American life.

For this I believe there are two reasons. As I have suggested, it seems unlikely that Americans

will long continue to consider manual labor at a trade inferior to white collar work. Such an obviously ridiculous prejudice is bound in time to give way to common sense. The second reason is that we are very unlikely to continue to receive from Europe the skilled men we shall need. The present war is merely the external manifestation of an economic and social revolution which undoubtedly will carry with it all sorts of results we do not at present foresee. But it requires no great stretch of the imagination to conceive that one of these results will be that European governments will not allow the emigration of their skilled workers with anything like the freedom of the nineteenth century. A fundamental reason for this is that all Europe now has a declining birthrate, whereas in the nineteenth century its birthrate was more than adequate to meet its needs. With that declining birthrate, Europe in all probability will have to keep all the skilled workers it can produce, and governments will be very conscious of that need.

How shall we meet the problem?

Some readers may wonder whether I have ever heard of our technical and industrial high schools and of the various trade schools which have long been operated within our public school system. Of course such schools have existed, and in all probability we will see the establishment of more of them in the future. It would, however, be most unfortunate if we were to assume that in our school system lies the solution of our problem. Our public and private schools can do a great deal to help solve it, particularly by an active propaganda whose purpose is to overcome the prejudice against manual work. The schools can also provide their pupils with a certain amount of elementary instruction in the trades. But there are several factors in the situation which make it practically as well as theoretically wrong for us to rely on public education as a principal means of craft training. These factors relate to justice as well as to the nature of man.

It can be argued that the training of a skilled worker benefits the whole of society and that therefore the whole of society should pay for that training. There is something to be said for this argument; but the fact remains that the people most immediately benefitted by the training of such a worker are his future employers and the worker himself. And justice demands that those who benefit the most should shoulder the greater part of the expense.

You may say that justice is an abstract thing and has no practical relevance to the problem. But your objection won't do. It is well known that the cost of technical education, particularly in a public school system, is tremendously high. It is more than likely that as time goes on the Amer-

ican tax burden will become so much more oppressive than it has been that people will be much more actively concerned than in the past with how tax money is spent, and education, which has so deep an appeal for Americans, will begin to be subject to a much more critical examination as far as expenditures are concerned. Trade schools will undoubtedly be among the first to suffer, because the taxpayer will argue, quite logically, that he can see no reason why his money alone should be spent to benefit primarily certain employers and certain individuals in the community. A long continued injustice produces very definite practical effects, however abstract it may seem when stated in general terms.

But there is another reason why education in the skilled trades is best acquired outside of school. What makes these trades skilled is a certain specific set of patterns of muscular and mental co-ordination in the skilled workman which in some cases can become so highly specialized as to give all the appearance of constituting an additional sense, over and above the five classic senses of taste, smell, sight, hearing and feeling. Thus a highly skilled cabinet worker can easily determine things about the wood in which he is working by means of his habit as a skilled workman which machinery either could not determine at all or could determine only at hideous expense. And this sort of ability the cabinet maker has acquired and can only acquire after years of application and practice. The same thing may be said of every skilled craft. It is well known that the human body as a mechanism can be trained to be incredibly sensitive in any one of a thousand special fields, and it is the need for that sensitivity which makes a trade skilled.

It would seem obvious that if skill is conceived in these terms, the only way to acquire it is by working in the trade and in the material for which the individual desires to acquire skill, and it is equally obvious that the best way to do this is to work on actual jobs that need doing, and in the presence of others exercising finished skill on such jobs. There is very little incentive toward perfection for a boy who is working in a trade school, where nothing is being produced as the result of a demand and where everything is being produced merely for the sake of training. Thus it is interesting to know that in the rules for apprentices of the New York Typographical Union it is provided that during most of the apprenticeship the employer must allow his apprentices to devote a certain amount of time to work on actual jobs, on setting "live matter." That is a very suggestive phrase. There is something repulsive to the human mind in the constant repetition of mere exercises devised for the sake of producing proficiency. There is a certain depression that comes from typing once too often, "Now is the time for

all good men to come to the aid of the party." Working on "live matter" is one of the psychological essentials in adequate training for skilled trades, and the only kind of work that can ever be done even in the best of schools is "dead matter."

It is significant that the best European training in these fields, despite revolutions, wars and upheavals, has continued to insist upon this element. The finest of modern European work in the arts has come out of the general movement toward apprenticeship as distinguished from "academic" training.

These very general remarks lead to one principle which it would be wise for Americans to bear in mind when they consider how they are going to solve the problem of education in the skilled trades. That principle is that there must always be a certain amount—and preferably a very large amount—of actual bench work, outside of any school, included in whatever system is adopted.

The New York Printers

There have been skilled trades in America which have attracted Americans and which have had to have a system of apprentice training because there was a demand among young Americans for that training. I have already spoken of machinists. The same applies to almost all the trades connected with printing and publishing. It is well known that the oldest unions in the United States are the typographical unions. The first strike in the United States was a printers' strike. It is very probable that the American printers' unions can claim at least informal descent from the printers' guilds of Renaissance Europe. And printing has had its appeal for young Americans; we have not been entirely dependent upon European-trained workmen in the graphic arts.

Of all the various printers' unions in the country, New York's Typographical Union No. 6 has one of the most interesting and perhaps most significant arrangements for apprentice training. A brief account of these arrangements might well yield some interesting ideas to those who are faced with the problem of building up systems of training in other skilled trades.

In the early days of American printing, apprentice training was done entirely in print shops—or "offices," as that conservative trade prefers to call them. Boys went in at an early age and learned their trade entirely by practicing it under the supervision of older workmen. As time went on, and the mechanics of the trade became more complex, it was recognized that something more than this was needed. It happened that in New York a neighborhood welfare association was doing what it could to provide interests for city children in a region where a considerable number of printers had their homes. It was therefore natural for this organization to conceive of the

idea of starting a printing school, a project which was at first intended largely to provide vocational-recreational facilities for city boys. But the printers themselves became interested in the school, and it was not long before the School for Printers Apprentices grew up. The basis on which this school operated was—and continues to be—very simple. Closed shop employers, the typographical union and the apprentices each contribute equally to the upkeep of the school. The number of those admitted to the school of course depends upon the number of printers employed in the city, since union rules permit the employment of only one apprentice for each ten journeymen in any given shop. The boys spend one six-hour day per week in the school after their first year of apprenticeship; the first year being spent entirely in the shop where they are employed. The school year lasts forty weeks, and the course of instruction continues for five years. After six years of apprenticeship the boys are eligible for membership in the union.

This apprentice school continued to exist as an independent institution until the effects of the depression made it impossible for the unions and employing printers to maintain it completely at their own expense. It then seemed advisable to make the school a cooperative undertaking of the union, the employers, the original social agency and the city Board of Education. The result was an extremely interesting solution of the whole problem. The faculty of the school has a direct relation to the New York public school system; the equipment of the school belongs to the unions and employers; and the standards for admission and graduation are determined by all the interested parties. In this way the general public bears a reasonable share in the expenses of the school, while the apprentices themselves, the unions and the employing printers likewise bear their share of the burden.

This description of the set-up in New York City has been simplified somewhat. The School for Printers Apprentices of New York is by no means the only printing school operating in the city; but it is typical and serves to show how the whole system operates.

In addition to the "closed" union schools for apprentices, New York City likewise gives instruction in printing through its splendidly equipped New York School of Printing, which may be attended by any boy who desires, supposing always that his qualifications are satisfactory to the school authorities.

There is a good deal to be said in favor of this joint enterprise. It is only natural that unions should try to limit the number of those trained for any particular trade lest the market be glutted with skilled workers and there result a general lowering in levels of pay and working conditions.

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This natural tendency on their part has an unfortunate result. In times of prosperity, when there is a widespread demand for skilled workers, the unions sometimes *may* tend to allow too many apprentices to be trained. In bad times, when there is an abnormal lack of demand for skilled workers, the unions definitely *will* lean over in the other direction and not allow the training of enough apprentices. We are at the moment suffering from the results of this sort of curtailment. They can easily be carried dangerously far. It is therefore essential to the interest of society as a whole that the number of persons trained shall not be entirely determined by the unions. The arrangement in New York produces each year a considerable number of apprentices ready for union membership, trained with the cooperation of unions and employers; but it also produces a number more trained, because they wanted to

learn the trade, in the city's own school. If ever the demand for printers should grow to the point where the union cannot supply it, then the city school can act as a reservoir from which to obtain additional skilled mechanics.

But it should also be pointed out that herein lies a real difficulty and a real conflict in apprentice training. Even in good times labor unions are likely to be over-conservative in the number of apprentices trained with their consent; whereas public vocational schools, acting on the principle that they are open to all who can profit by their instruction, are likely to glut the market. That conflict we will have to learn how to resolve; its resolution constitutes one of the most serious problems of vocational training in America today. In later articles I shall further explore and discuss the apprenticeship and vocational training problem confronting our country.

How Humane This War?

What is most effective has always been the criterion in warfare—not what is morally better.

By Robert L. Grimes

THOUGH coming events may cast their shadow before, man's best predictions are still based upon a study of the past. How far in the present war will man go in his efforts to exterminate the enemy? From an examination of the spectacle of man's cruelty to man down through the ages, some very specific and illuminating clues may be had.

The Greeks and Romans had a proverb to the effect that a good enemy makes a good servant. This indicates the prohibition of unnecessary harm to an able-bodied enemy. Nevertheless, in times of easy victories by the Roman consuls operating in distant provinces, the slave markets of the Eternal City were glutted, and it is not to be supposed that war was then waged less cruelly merely because of a proverb.

Hence barbarian territories were commonly devastated, homes razed and towns burned. Records tell of tongues being torn out, eyes gouged, hands cut off, captives seated on stakes, and the destruction of life and property made diabolically thorough.

With the slow passing of the centuries, a gradual improvement in the effectiveness of the weapons with which men insisted on killing each other took place. Bows and arrows were larger, with a consequent increase in range, power and accuracy. These in time were supplemented and

replaced by the crossbow, which in turn gave way to firearms. From the introduction of firearms up to the time of poison gases, the majority of improvements in lethal weapons has centered around explosives.

Man is a curious creature, at one time foolishly bold and adventurous, at another, stupidly conservative. History shows the pattern of man's reactions to each of the new weapons mentioned above. A pattern amazingly repetitive. First, horror and amazement. Then admonishment, and as the new weapon persisted, efforts to outlaw it. Such attempts were usually made by the Church, or by those rulers or nations adversely affected by the adoption of the new weapon, or by both agencies.

But the final test of survival for the weapon was never its factor of humaneness, but rather its effectiveness. No matter how cruelly it dealt out death, if efficient it was adopted for general usage.

The crossbow, for instance, was introduced in the twelfth century. Its use was immediately condemned and anathematized by the Lateran Council as a weapon "hateful to God and unfit for Christians." Conrad III, of Germany, followed suit and absolutely forbade the use of the crossbow under any and all circumstances. Yet the crossbow, because it was effective, persisted and flourished.

If any war can be humane, the so-called religious wars of the Middle Ages should have shown conformity to rules designed to lessen human suffering. History shows, however, that these wars inspired the most fanatic of cruelty.

If we did not already know the pattern of man's reaction to the introduction of a new weapon, we might celebrate the fact that the use of firearms was at first viewed by military authorities with peculiar and fervent horror. Chevalier Bayard of Terrail, known as the "man without fear," stated that the employment of firearms in warfare was most surely beneath the honor of any gentleman. In the case of this particular weapon, it was apparently not felt that a leaden ball was preferable to a 36-inch arrow through the midriff; at any rate, Bayard persisted in his one-man campaign of reform, and decreed death to any soldier found using an arquebus.

For years thereafter, Bayard systematically executed whatever musketeers fell into his power. But in 1524, in the Battle of Gattinara, Bayard of Terrail, the most gallant figure ever to condemn the gunpowder which for five centuries has been a curse to man, fell mortally wounded by an arquebus ball.

In the years following Bayard's death, men debated bitterly upon whether it was more cruel to besiege and starve out a city than to bombard it. With a peculiar conservatism the most influential thinkers of the times rejected bombardment, and favored the traditional method of starvation as being more humane.

It was at the beginning of the seventeenth century that Henry IV proposed his "Grand Design" for the limitation of arms. His scheme was blessed by the Church and rejected by the war lords.

Montesquieu, the French philosopher, early maintained that civilization depended upon two general principles: in peace nations ought to help each other as much as possible; in times of war they should cause each other as little damage as possible. While the present European war up to this writing manifests adherence to the letter of the Frenchman's principles, only an optimist would sense adherence to the spirit.

St. Petersburg

The records show no further proof of man's conscience as regards the weapons permissible in warfare until comparatively modern times. In 1868, the proponents of the St. Petersburg Conference advanced what was then a somewhat novel principle: that the illegality of a weapon might be measured by the amount of unnecessary suffering it inflicts. Using this principle for guidance, the St. Petersburg Conference formulated the first international act in the history of the world designed to restrict the instruments of warfare. The

use of projectiles weighing less than 400 grams (14 ounces) which might contain explosive or inflammable or incendiary materials was prohibited.

It is ironic that the conference of 1868 thus contained within itself the seeds of both life and death to the hope for human warfare. *Per se*, the conference was a beginning from which additional worthwhile progress was to be expected. Yet in refusing to face the very simple problem of why it should be considered more humane to kill a soldier with a 10-pound explosive shell than with a 10-ounce explosive bullet, the conference also set a precedent in timidity which successive conferences have without fail imitated.

In 1899 the Hague Conference was called at the instance of Russia. Observers expected a logical advancement of the St. Petersburg principles. In brief, three declarations were voted, prohibiting:

- (1) The use of projectiles and explosives launched from aerostats or other new, analogous means.
- (2) The employment of projectiles containing asphyxiating or deleterious gases.
- (3) The use of explosive bullets.

The Russians, as well as some of the smaller countries, were anxious to make the limitations more inclusive than the above. However, Germany at the time was engaged upon an expanding armament program; diplomacy became a handmaiden to the war lords; and the conference of '99 ended in disappointment.

It should here be noted that all proposals, in any and all conferences, to limit or exclude the use of gunpowder in warfare were scornfully laughed into oblivion by the majority of powers.

In 1906 Russia again advanced a proposal that the sizes of rifles and naval guns be limited for a stated length of time. (It is probable that her land artillery was in good shape!) Nothing came of these proposals.

In 1907 a second Hague Conference was called. This conference is noteworthy for having made the first concession to realism, in that the attempt to prohibit certain weapons definitely shifted to an attempt to regulate all weapons. It was also at this conference that the first broad general definition of inhumane warfare was attempted: Land warfare should prohibit the employment of arms, projectiles or materials of a nature to cause *superfluous suffering*. This term, *superfluous suffering*, caught the popular fancy the world over; the newspapers made a great deal of it; and the people believed the conference of '07 a huge success.

Viewing the Hague Conferences jointly, we may now say the net result was really a confirmation of the use of high explosive shells, shrapnel, torpedoes and mines as legitimate weapons of war. Prohibited were injurious gases, which no

one knew how to use; explosive bullets, which were inefficient; and the use of free balloons for launching projectiles, which were also adjudged inefficient. In addition, the following weapons, of no value to any belligerent, were sanctimoniously outlawed: lances with barbed heads, irregular-shaped or whittled bullets; projectiles filled with ground glass; and poisonous substances rubbed on bullet noses.

Washington

Following the holocaust of the World War, the Washington Conference condemned certain methods of warfare as barbarous (gas, etc.), but succeeded in accomplishing little of practical worth.

And so the record of man's cruelty to man from the earliest times is shown to be one of utilitarianism, nothing more. Limitations of arms which conform to military utility are accepted; but if a weapon fills an important need in any nation's scheme of offense or defense, the attempt at prohibition or limitation fails. For example, in 1856, the United States refused to sign a pact abolishing privateering. At that time our navy was weak, and the privateer was traditionally considered an efficient auxiliary naval unit. Torpedoes and submarines have long been favored by small states because of their comparative cheapness.

Weapons which are obsolete, or which do superfluous injury while failing to place one state at a disadvantage, are successfully limited or prohibited. For example, the English employed dum-dum bullets against inferior native troops in the Transvaal and Orange campaigns of 1902. Today they do not use them because of the fear of reprisal by a well-supplied enemy. In 1915 the Germans did not hesitate to use mustard gas, principally because their enemies could not retaliate. In the attack upon Abyssinia, Italy employed substantial quantities of gas. But in the late civil war in Spain, fought with unprecedented ferocity, little or no gas was used, because a bountiful supply was available to either side.

From these inconsistencies, we can only infer that if one state to the exclusion of others possesses a lethal weapon, it will use that weapon regardless of how inhuman its effects. Once the weapon becomes available to the opposition, however, both sides are willing to discuss prohibition or limitation.

The element of *controllability* likewise leads to some restrictions, but this is merely another word for utility. The poisoning of wells and streams has long been abandoned, principally because the results were often as damaging to the perpetrators as to the enemy.

It is true, the "total war" has not yet been fought. Whether it will ever be waged depends

upon how evenly matched are the opponents. The term *total war* indicates the use of *all possible weapons against all the possessions and people of the opposing nation*. This is at first difficult to comprehend, but may be illustrated by contrasts: In the old days an army marched into a country and set siege to one fortified city. Today an entire nation is besieged.

The term *total war* is, of course, relative. The total war of today would not be as completely total as one of tomorrow, wherein a fuller use of chemicals, microbe cultures, death rays, etc., is indicated.

Knowledge has increased while wisdom lags. Our survey shows a steady increase of preference for utilitarian values down through the ages, to the consequent neglect of regard for human principles. As long as this tendency is extant, civilization is considerably less than secure; let it increase appreciably and true world destruction lies just ahead.

History of Popes

By FLORENCE D. COHALAN

CATHOLICS who are alarmed and depressed by the present world crisis can find assurance and consolation in studying the history of previous trials that have confronted the Church. This study, although unable to diminish for them the gravity of the present state of affairs, will enable them to see clearly how the revolution now rampant arose, to forecast its direction, and to recognize it not as an isolated and inexplicable phenomenon rudely pushing us from our well-charted course, but as the logical, if not inevitable, development of the errors of preceding ages.

It is now nearly sixty years since the late Baron von Pastor conceived the idea of writing a full and general history of the Church from the close of the Middle Ages to the end of the *Ancien Régime*. Thus originated his great "History of the Popes," which covers the period from the death of Boniface VIII in 1303 to the death of Pius VI in 1799. Both Popes died practically in eclipse, Boniface having just been released from prison and Pius being actually a captive, with the power of the papacy overshadowed by the triumph of French arms. The death of each marked the end of an era in ecclesiastical history and left the Church facing a new age in which her prospects were bleak. It was Pastor's gigantic task to trace the course of the Holy See through five centuries, beginning and ending his work at points where the fortunes of the Church were, to all appearances, at a low ebb. This seemingly unwieldy undertaking was brought to orderly accomplishment by making a separate study of each pontificate.

The circumstances of the time were favorable

to Pastor. The nineteenth century had seen an unprecedented development of the historical sciences, and nowhere was this development more remarkable than in Germany, where Pastor was trained. Immense stores of authentic materials were made available to historians, and the publication of manuscripts and documents, of the fruits of individual and collective research, of historical monographs of every kind and of reviews which gave expression to the findings and opinions of every school of thought increased on all sides. Leo XIII gave further impetus to this movement when in 1883 he opened to historians the incomparable riches of the Vatican archives.

Pope Leo performed an even greater service by his letter on the study of history, in which he declared that the Church has nothing to fear from the truth and desires only that the truth be known. He reaffirmed the norms by which all sound historical scholarship must be guided; the first law of history is, "Never tell a lie," and the second, "Do not fear to tell the truth." It is understandable, though deplorable, that many who observe the first cannot bring themselves to fulfil the second. From this selective obedience arises the grave abuse by which history, maimed and distorted, is made the unprofitable servant of unsound apologetics. Cardinal Newman remarked that the endemic fidget about giving scandal is itself the greatest of scandals, and we may paraphrase his famous comment on literature by saying that we may expect a sinless history only from a sinless people.

Pastor's freedom from the criminal trait of accommodating his matter is an imperishable glory for Catholic historical scholarship and is surely not the least of the reasons for the esteem in which his work is held by Catholic and non-Catholic scholars alike. Moreover, his meticulous attention to detail, the solid documentation, the careful searching of mountains of archives in Rome and all over Europe, besides the mastery of great masses of printed material, give his work a completeness and a soundness which explain its unique importance. His production represents sound German scholarship at its best, and we appreciate that scholarship now more highly than ever as the likelihood of its continuance fades.

Minor differences

So great a task as Pastor attempted could not be performed to the complete satisfaction of all; differences on points of detail, on interpretation and on relative emphasis were inevitable. For instance, during most of the period he covers the French government was a source of worry and alarm to the Holy See, and Pastor, surely not without reasons, had less sympathy with France than have some other writers. His partiality for the Jesuits is well known, and one friendly critic

has said that he could hardly allow the possibility of honest opposition to them. The Jesuits, however, had no monopoly on Pastor's admiration; they were consistently Ultramontane, and so was he. It is justly observed that he gives insufficient attention to the English Catholics. Still, during the major part of his period, they were insignificant in numbers, divided in views and aims, and were hardly considered in the councils of the Church at large. His treatment of the Irish Catholics is based on the few works available in his day, but his views are just, sound and sympathetic.

There is a striking difference in Pastor's treatments of Philip II and of Louis XIV. The French king is treated more severely than the Spanish monarch, because Pastor recognizes the essential difference between Gallicanism and Spanish Caesaropapism. The former claims for the Church and Crown of France rights entirely independent of Rome, while the latter, though in practice capable of being just as vexatious and pernicious as Gallicanism, was based on the concept of privileges granted by Rome which could, in theory, be revoked.

If it is asked how anyone, even the most skilful and industrious of workers, could cover the vast field traversed by Pastor and do justice to fifty-nine popes whose reigns extend through twenty generations, a quarter of the Church's life span till now, the answer is that Pastor's work is of uneven merit. He was chiefly concerned with the Counter-Reformation, and the period preceding received treatment less thorough than that accorded to the principal object of his study. By the time he had dealt with the Counter-Reformation, advancing years and wavering strength made speed necessary if the whole great work as planned was to be completed. He had to curtail his treatment of the last century and a half of his chosen period, but even so did not live to see his last volume issue from the press. It is gratifying that he did not omit from the later volumes the careful account of artistic developments in Rome which is an interesting feature of the earlier sections. The social historian also will find much of value in these pages, ranging from the account of the constant efforts to improve the condition of the poor to such topics as the introduction of the first modern prisons, with the cell system, in Rome, in 1655. Pastor's great achievement is to have left us an account of the Counter-Reformation which, though it may be corrected in detail, will never be supplanted.

As might be expected, this great work was soon translated into all the leading languages. The first volume of the English translation was published in America about a quarter of a century ago. The English translation was undertaken successively by Fathers Antrobus and Kerr of the London Oratory, who brought out twenty-four

volumes. On the death of Father Kerr the work of translating was entrusted to Dom Ernest Graf of Downside. Most translators seem to have difficulty with the language of the original rather than with that of the translation. Dom Ernest is an exception and too often offends by rendering into awkward and ponderous English the characteristically involved German sentences.

The fifteenth century

The mystery of evil was rarely so bewildering as in the century (November 11, 1417—October 31, 1517) that elapsed between the election of Martin V, which ended the Great Schism of the West, and the posting of Luther's theses. This was largely a century of wasted opportunity. The reform in head and members so long desired and so urgently needed was postponed until men thought that it would never come. The corruption within the Church invited attack, and the hammerblows that Luther struck were as devastating as those of modern war.

Even though the counter-attack succeeded in confining the Protestant Revolution within certain limits and in winning some provinces that at one time seemed lost, it could not undo the damage done when the unity of Christendom was shattered. It came fifty years too late. The Reformation was a colossal and enduring disaster the evil consequences of which become more obvious with each passing day. Pope Pius XII in the Encyclical *Summi Pontificatus*, the first of his reign, describes as the two basic evils of our time the theories of the relativity of morals and of the emancipation of the sovereign state from the moral law. The long process begun in 1517 has led the states which then and later rejected the Church to reject Christianity and in some cases even God Himself. Secularization has brought disaster to Europe, and we may see in the terrible struggle now engulfing her the climax of the tragedy that started with the apostasy of Luther. It is slight consolation to know that the Reformers of the sixteenth century would be as horrified as we are could they have foreseen the cataclysm they loosed.

Often, however, in the history of the Church the hour of defeat has been a prelude to triumph, a period of eclipse from which she has emerged with renewed vigor that has enabled her to retrieve some of her losses. The popes of the Counter-Reformation inherited tasks and burdens that should not have been left to them, but they rose to the occasion, and the sixteenth century equals in glory any in the annals of the Church. It may be said truly that we are still in many ways borne forward by the impetus given at that time. To realize this we have only to cite such a landmark as Trent and such names as Ignatius, Xavier, Teresa, Borromeo and Philip Neri.

This wonderful period of reform was ended by

the Thirty Years War. Much of the good accomplished was lasting, and the grosser evils corrected were never to appear again with anything like the same intensity. The general lines of religious cleavage that have lasted to our own time were fixed by the war. The Peace of Westphalia created the modern Europe, the destruction of which we are watching today.

Volumes XXX to XXXII, the latest of the English translation, cover the years 1644—1700. The period between the beginning of the negotiations for the Peace of Westphalia and the eve of the War of the Spanish Succession coincided almost exactly with the age of Louis XIV, who is the principal figure in these volumes. The decline of Spain and the disintegration of the Empire after Westphalia left France the dominant power in Europe, for England was engaged in her great civil war and Italian unity was not even a dream. The power of Turkey was resurgent and was to be a constant threat to the popes until the relief of Vienna in 1689 finally removed that menace from Christendom. In the political world the stage was set for the splendid reign of the Sun King, and the chief theme of these volumes is provided by his struggles with successive popes.

The need for national unity that France felt after her Religious Wars had found expression in the new royal absolutism of the Bourbon monarchy, which had been built up by the efforts of Richelieu and Mazarin. When, on Mazarin's death, Louis XIV personally assumed the burdens of actual government, he found at his disposal an array of first-rate talent that under his direction was to make the court of France the very center of Europe. Only two restrictions to his complete domination of France had survived the great Cardinals, the religious autonomy the Huguenots enjoyed under the Edict of Nantes and the intervention of the Holy See in the affairs of the Church in France.

In his struggle with Rome the king was glad to avail himself of the aid of Gallicanism. Under this theory, which reached its greatest development in the famous Four Articles of 1682, the pope was indeed the head of the Church, but in a very limited way. He was subject to a General Council, and his decrees could be overridden or corrected by the Council. A theory such as this had obvious tactical advantages for Louis but was not without serious drawbacks. It enabled him to apply continual pressure on the pope, who found that any policy displeasing to France, even failure to promote Louis's political schemes, drew the threat of an appeal to a General Council. Any exercise of papal power in France that was not controlled or solicited by the crown was an infringement on Gallican liberties. Even within the limited sphere of action in which the papal supremacy was acknowledged the pope did not

have easy sailing because indirect leverage could do there what direct pressure did elsewhere.

The political situation made matters worse. The pope was a temporal ruler of a small and weak state. Avignon could be seized if he did not behave well, and the French embassy in Rome itself displayed unscrupulous ingenuity in discovering pretexts for complaint. According to an old saying, the King of France is the sergeant of God, but, unfortunately, Louis and his ambassadors in Rome, even the cardinals who served in that capacity, acted only too often like the sergeants of an army of occupation. Hence came the ever-growing pretensions of the French embassy, which provoked the quarrel over France's abuse of diplomatic immunity and culminated in the astounding scene in which Cardinal d'Estrées took advantage of a private audience to hold the eighty-five-year-old Clement X in his chair by force until the demands the pope had refused to receive were delivered.

In spite of his Gallicanism and his dangerous pretensions in the ecclesiastical sphere Louis had no desire to drive the pope to desperation or to force an open break. Even before his "conversion," age, and trials had made him more moderate, the king had been compelled to seek the pope's aid in his own troubles with Jansenism. No pages in these volumes make sadder or more interesting reading than those describing the progress of this heresy, which did untold damage to religion in France. On many occasions it could have been crushed if the forces opposed to it had been able to work together. That Gallicanism was really only an aspect of his regalism was shown by the way in which the king dropped it whenever he needed the pope's aid. The three great forces which ruled the French Church were the pope, the bishops and the king. Any two of these could checkmate the third, and the three combined were irresistible. The king and many bishops upheld Gallicanism against the pope. The pope and many bishops opposed the king in the matter of the *Regale*. The bishops who were too strongly Gallican had to apologize to the pope. The king invoked the pope against the Jansenists, but many bishops, Gallican and otherwise, supported them. The Parlement of Paris was as anti-papal as it dared be, and the Jansenists supported it against the king.

It was natural enough that Jansenism should flourish when it had such powerful friends as it did. What is difficult to understand is that it should still today have defenders and that it should find them where it does. The Jansenistic cast of mind will be understood by those who remember the modernists and are familiar with their fellow travelers of today. An intelligent reader of these pages will not fail to appreciate the talent and virtue of many of the Jansenists,

but their terrible doctrines, and the endless equivocation, hair-splitting and mendacity to which the party resorted and to which many of its finer members succumbed are certain to repel him. Unfortunately Innocent XI was unable to deal with them as effectively as Pius X dealt with the modernists. The sympathy the Jansenists enjoy in some non-Catholic circles in our day may perhaps be explained by the fact that these circles have inherited the enemies but not the doctrines of the Jansenists and are in no danger of having to submit to the severe discipline the Jansenists imposed on themselves.

The popes suffered much annoyance and frustration because of the false principles that were advocated by many powerful religious and political leaders in France. However, we cannot overlook the fact that in the incomparable Vincent de Paul France contributed the most glorious figure of the age, a figure whose principles and policies have much to offer in the solution of the modern social problems. In addition she had Olier, John Eudes, Regis, Mabillon, Louise de Marillac, Bossuet and Fénelon. Moreover, greater than all these was the antidote to Jansenism she produced, the devotion to the Sacred Heart. In the beginning this devotion received little attention, but it outlasted the enemy it came to conquer, and it is a singular privilege for France to have been its starting point.

In the inner life of the Church these years saw many important decisions. The condemnation of Laxism and Tutorism, the clarification of Probabilism and the suppression of Molinos and the Quietists were all attempts to curb or eradicate abuses, and fixed quite clearly the limits beyond which it was not safe to venture in the bitter doctrinal controversies of the day. The vexed question of the Chinese Rites was settled by decrees which remained in force in their entirety until the last few years, when some restrictions were modified. The growing preoccupation of the Holy See with the missions was felt in every mission field. The office of Papal Secretary of State received its present status, and, contrary to the alleged traditions of which we heard much during the last vacancy of the Holy See, several of its occupants ascended the papal throne. The scandals of papal nepotism were finally eliminated by Innocent XII.

Innocent XI is the most striking pope of this period and one of the noblest modern popes. His decree on frequent Communion foreshadowed that of Pius X, whom he resembled more than any pope who came between them. However, as the Age of Reason approached, the vitality of the Church seemed to ebb, and we close these volumes at the century's end with the knowledge that the Church is affected by a slow paralysis from which only the shock of the French Revolution will deliver her.

Views & Reviews

BY MICHAEL WILLIAMS

MAY I again remind those of my readers who write asking me where books discussed in this department may be bought that such enquiries somewhat complicate a writer's task with demands on his limited working time that might be saved by the simple expedient of applying to the nearest book dealer (or by writing to THE COMMONWEAL'S Book Service)? It is gratifying to receive such requests, as a proof that what is said about worthwhile books is not said in vain, but it is rather surprising that even today, with so many excellent book shops specializing in literature of particular interest and value to Catholics, so many Catholics apparently do not know that any book dealer will gladly obtain almost any book required by any reader, even if at the time the would-be purchaser applies for it the particular volume desired may not be in stock. In New York, where such organizations as the Catholic Book Club, the Saint Paul Guild, the Saint Anthony Guild, the Aquinas Book Shop and the Catholic publishers of Barclay Street all cater to Catholics and the general public as well—with similar establishments in cities and towns throughout the country—agencies for bringing books and readers together are plentiful and efficient.

These remarks are occasioned by the enquiries reaching me concerning Father Humbert Clerissac's "The Mystery of The Church," and I trust that its publishers, Sheed & Ward, will see to it that the book shops are kept supplied with copies. I would venture also to suggest that Jacques Maritain, who, I understand, is in the United States at present, and who wrote the very valuable biographical introduction to the Sheed & Ward translation of the book, might be induced to write an essay dealing with Father Clerissac's masterpiece in the light of the present crisis in world affairs as it affects the work of the Church. For I am convinced that only through a great strengthening of love for and devotion to the Church as a universal reality will Catholics of diverse racial and national and class origins and affiliations escape from severely suffering from and being weakened by the spirits of confusion and mistrust and fear and hatred which at present are so powerful in secular affairs.

For example, one of the correspondents who have written to me about Father Clerissac's book desires me to bring before the readers of this department certain views regarding the most effective means of using the spiritual power of the Church which appear to be almost diametrically opposed to other views actually put into effect by Catholic leaders and the Catholic laity in many countries affected by the wars and revolutions now raging throughout the world. This correspondent writes: "Don't you think that if instead of damning Hitler, who like Judas has betrayed Christ, we pray for him that God in His infinite mercy may show him his errors—if every day we performed one penance—one sacrifice in reparation for the sins Hitler and his co-workers commit—it would be

more like Christ's way of thinking and acting? After all, He did pray for those who were killing Him. I lack the gift of expressing myself but perhaps you could put these thoughts into printable English and so ask for prayers and penance for Hitler and Stalin and Mussolini, etc."

My correspondent is far from lacking the gift of expression. Her letter admirably states high Christian doctrine. Catholics are taught to pray for those who hate and attack the Church, and for those who harass and persecute individual Catholics. That is quite true; but, although this particular upholder of the doctrine of "Love thy enemies; pray for those who persecute thee" does not say so—and I have no intention of suggesting that she thinks so, it still is a fact that some Christians, Catholics among their number, carry their belief and practice of this particular point of doctrine so far as to oppose the employment of any form of force against the power of the totalitarian tyrants. Their attitude is summed up in the career and the fundamental ideas of Mahatma Gandhi; but so far as I can see it has no real support in the defined teaching and the historic practice of the teaching and governing authority of the Church. If we are to interpret Christianity outside the defined teaching and the historic practice of the infallible Church, do we not thereby open the doors that lead not to liberty but to the wilderness, not to the law of liberty, but to the chaos of anarchy?

The seizure of the Baltic nations by the Russians, including, as it does, one nation, Lithuania, which is fundamentally as Catholic as subjugated Poland, and which was bound closely to the Church not only historically and traditionally but also by the legal ties of a concordat, is merely one more striking example of the rapidity and depth of the revolutionary events which are affecting the Church even more vitally than they are affecting the less permanent forms of human association known as nations and governments and economic systems. We of THE COMMONWEAL group have a special interest in Lithuania. It was one of our former editors, the late and lamented and beloved Thomas Walsh, who served as an official representative of our American Catholic hierarchy, acting through the National Catholic Welfare Conference, in bringing to the Catholics of Lithuania and Poland much active assistance, both in material relief and in friendly cooperation, in dealing with the distress and divisions and conflicts which were the blighting results of the first World War. His experiences on his mission proved what havoc can be created within Catholic life by the forces of excessive nationalism, and exaggerated national patriotism. United spiritually, and to a large degree culturally, by their common Catholicism, nevertheless the Poles and the Lithuanians were deeply divided and antagonistic on national and economic grounds. The same disrupting forces are sweeping the world in cyclonic fashion today. I have just received a copy of a magazine, *The Canadian Messenger of the Sacred Heart*, published by the Canadian Jesuit Fathers, containing an article by Henry Somerville severely criticizing our own leading Jesuit journal *America* for what the writer considers to be an attitude toward Canada's participation in the war sadly lacking in justice toward the Canadian cause. This is but one example that might be multiplied by the score of how

Catholics are being sundered and divided and made antagonistic, sometimes in actual warfare, sometimes less tragically yet decisively in their affiliations as citizens of different nations, or members of conflicting classes and parties. Only a conception of the Church as wholly apart from and innately and lastingly superior to all other forms of human organization will suffice to enable Catholics to reconcile their national and political divisions with Church unity.

Communications

THE WAR

Notre Dame, Ind.

TO the Editors: I have followed with considerable interest the common line of thought running through the articles of Monsignor John A. Ryan, and of Messrs. Maritain, Williams and Adler. These men agree that the world is menaced by nazism, and that the triumph of nazism would be a deadly blow to world order and to Christian culture. I am in perfect agreement myself with this view.

But what I find extremely disquieting is that this view is not shared by many other leaders of Catholic thought in this country. The tone of much of our Catholic press is different. The pronouncements of many Catholic leaders are different. I feel safe in saying that *moral indifference* is the attitude of many influential Catholics in relation to the present European conflict.

At this crucial hour in world affairs, made crucial by the successes of nihilistic nazism, I peruse some Catholic journals and I am told therein: (1) that the present war is strictly imperialistic in nature, a repetition merely of the conflicts with which Europe has been plagued in the past and which will undoubtedly plague it in the future; (2) that no matter how it turns out, the United States will not be seriously affected by the conflict; (3) that Hitler *may* be a "scourge of God" directed against England and France for their past crimes and present decadence; (4) that the United States should concern itself with its own moral weaknesses before condemning other nations. To these printed views I can add the beliefs expressed to me in conversation by some educated Catholics: (1) that Hitler will bring about peace in Europe by effecting a needed federation of countries; (2) that the Hitler régime will soon disappear, even if it does for the moment triumph; (3) that the Church thrives under persecution, and hence Catholics need not fear a nazi triumph; (4) that English imperialism has been inconceivably bad, and nazi domination could not be worse.

I shall not here discuss in detail these views. I believe that some of them are founded upon a profound ignorance of the present situation; that others are irrelevant to the main issue; still others are products of wishful thinking. I find all these views disquieting.

But I am prompted to ask if some of us have not lost the sense of the value of the free life? Have we become indifferent to the merits of what democracy we possess?

Has moral inertia afflicted us to such an extent that a world can fall about us—a very precious world with all its faults—without our lifting a finger to prevent its collapse? Where is that intense love of the democratic way of life that once inflamed the heart of an Orestes Brownson?

FRANCIS E. McMAHON.

HOW DEAD IS COMMUNISM?

New York, N. Y.

TO the Editors: Allow me to congratulate you on the article appearing in your June 21 issue, entitled "How Dead Is Communism."

The article is one of the finest I have read along those lines and I have read most of the so-called exposés which have appeared, ranging from the Stolbergian pieces to the *Liberty* lunacies.

I hope that you continue publishing these interesting, informational and highly realistic articles which analyze the "fifth column" menace so well.

I can assure you that articles written the way that piece was written are appreciated very much by a heck of a lot of us who dislike the Stolbergs, etc., but who want to see the communists aired as to their activities.

CUSHMAN REYNOLDS.

CAT NIP

San Francisco, Cal.

TO the Editors: I love the sweetness and amiability of the Germans. Their only fault is a soft streak in their natures that makes them back down and give way too easily. They are too meek and humble. Humility is, of course, a Christian virtue, but the Germans overdo it. You only have to say to a German, "Come, kitty, come kitty, kitty, kitty," and he comes sidling up to you, purring softly and gratefully, and rubs his short hairs lovingly against your pants or gown.

And yet I knew an American—an American, mind you—who was afraid of these playful creatures. He used to live in New York, but moved to San Francisco for fear these German kittens might swim or fly across the Atlantic Ocean, and scratch him. But when he got to San Francisco, he began to worry again. He feared he was too close to another breed of kittens, named Angora Japs, and that they, too, might take a notion to swim or fly. So he moved yet again to the Middle West to get as far away as possible from dangerous oceans. But when he saw how flat the country was there, hardly a tree into which to climb and hide himself, he gave up the struggle in despair, went into a conniption or cat fit, and passed on to that bourne "where the wicked cease from troubling, and the weary are at rest." His troubles are over. *Requiescat in pace!* They carved a German kitten at the head of his grave, and a Jap kitten at the foot.

There are several morals to this sad little tale. One is, "Put your trust in God!" Another is, "Do not fear what man can do unto you!" Still another, "Cowards die many times before their deaths; the valiant never taste of death but once." And a final one, "What does anything matter in this silly earthly life of ours, anyway?"

CHARLES HOOPER.

The Screen

"Lover Come Back to Me-ee"

CINEMAGOERS wanting a couple of hours of escapist films shouldn't have difficulty finding their quota this week. MGM has made "*New Moon*," a musical operetta of some twelve years back, that ran on and on, into a movie that is likely to run on and on. It won't attract audiences for its plot about a duke who sells himself as a bondsman to escape the French Revolution, falls in love in Louisiana with the noblewoman who bought him, leads the bondsmen to freedom and starts an idyllic Utopia of liberty and equality when the boys and a shipload of brides are wrecked on a deserted island. Robert Z. Leonard's production and direction are in keeping with the fanciful operetta plot. The acting of Jeanette MacDonald, Nelson Eddy and the large cast is not better than such a story requires. But Sigmund Romberg's score is one of the best ever used in a musical film, and MacDonald and Eddy go to town when they sing full-throated numbers about "Wanting You" and "Lover Come Back." Although many of the lines and situations are unintentionally funny, Romberg's music saves most of the scenes. If the solos and duets don't start you a-humming these old tunes, perhaps Nelson Eddy can when he leads the chorus of marching bondsmen with the rousing "Give Me Some Men Who Are Stout-Hearted Men."

I don't think Warner Brothers were trying to be funny about the hit song of "New Moon" when they named their new picture "*My Love Came Back*." It is one of those unpretentious films that sneak up on you in a quiet sort of way and suddenly you find yourself chuckling like everything. Kurt Bernhardt's subtle and intelligent directorial touches deserve most of the credit. He has been successful in getting unusually clever performances from a good cast that includes Olivia de Havilland, Charles Winninger, Eddie Albert, Spring Byington, Jeffrey Lynn and S. Z. Sakall. The story isn't much, but it has a buoyant quality that makes it refreshing, and it is greatly aided by pretty Olivia's shy coyness with all the men involved and by Winninger's harmless philandering with Olivia while the young boys look askance. The background for these playful indiscretions is the Brissac Academy of Music and warfare between classical and swing which ends in a compromise. Of course young lover Lynn comes back.

Lover Gene Raymond has come back, too—to the films after a two years' absence. RKO doesn't treat him very well in "*Cross-Country Romance*" which tries too hard to be another "It Happened One Night," but doesn't even get to first base. The director, cast and pseudo-funny dialogue start off on the wrong foot and never get going. It is really very dangerous for Gene Raymond, in the middle of the picture, to say to Wendy Barrie, "Am I boring you?" Too many of the audience will answer yes before they run.

If you want some hearty laughs—the kind of guffaws that come so fast that they drown out the picture's funniest lines, see Paramount's "*The Ghost Breakers*." Bob

Hope, who knows how to time and put over repartee to make it seem twice as witty, is at his best. He can even make you laugh at the wisecrack about his dancing with Sally Rand—"which was quite a feather in my cap." Surrounded by Paulette Goddard, to look beautiful in a bathing suit, colored Willie Best, to be scared at the most terrifying moments, Paul Lukas, Richard Carlson, Pedro de Cordoba and Anthony Quinn to be confusingly sinister and lead you away from the plot's solution, Bob holds your attention and puts you in a mad mood whenever the horrors get too thick. George Marshall has directed well to keep the suspense going. All the standard spook props are used: a gloomy castle in Cuba, glass coffins, shrieking night noises that give you the prickles, even a zombie (a person who dies and is brought back to life). However, changes made in the plot of this old play are not to its advantage. Its Cat-and-Canaryish story doesn't bear scrutiny; and its ending doesn't jell at all. But by the finale, you've had the pants scared off of you, and you don't care about the unsatisfactory explanations.

PHILIP T. HARTUNG.

Books of the Week

A Grand Tradition

The Mad Booths of Maryland. Stanley Kimmell. Bobbs. \$3.75.

AT THE TIME of the American Revolution there was living in London a silversmith named John Booth who had married into the family of the celebrated agitator, John Wilkes, and whose Jewish ancestors had been exiled from Portugal as radicals. True to the Booth tradition, John's son attempted to enlist under George Washington and, although he settled down as a barrister, he paid tribute to his Whig principles by naming his eldest born Junius Brutus. At seventeen this young man deserted the paternal law books to make the stage his career. It proved a famous one for himself and his descendants. The fantastic scandal of his private life is interesting because it illustrates the vast distance socially as well as physically that separated England from America. It was in 1814 that Junius eloped from Brussels with Mlle. Adélaïde Delannoy and, due to his increasing reputation, Booth and his bride became fairly well known in London society. The couple had one son and outwardly Booth was an adequate husband, but when he discovered, in 1821, that the flower girl with whom he was enjoying a sojourn in Madeira was also to become a mother, he bundled Mary Ann and his pet pony forthwith on a boat and set sail with them for America. Booth duly sent remittances back to London where, four years later, he celebrated his return by having a portrait painted of himself with his wife and son, who were quite unaware that Mary Ann and three children were also in England. A few months later Junius Booth set sail from Rotterdam with his American-born family and for seventeen years maintained a household on either side of the Atlantic, until he had the hardihood to permit his eldest son to come over for a visit when, thanks to backstage gossip, the horrified young Englishman wrote back to his mother that there were ten more young Booths under the roof of his father's remote farm in Maryland! A divorce followed.

By this time, Junius Booth was one of the foremost tragedians in America, but worry and drink had unsettled his mind. John Wilkes, born after his father was in an advanced stage of inebriacy, was never mentally balanced, and when he realized that increasing hoarseness must end his theatrical popularity in the South, he became obsessed with the idea of making himself a political hero. Exhibitionism, to Mr. Kimmel, was the underlying motive of his plot against the President. He had had an opportunity to shoot Lincoln during the inauguration, but he preferred to stage the assassination in a theatre. The whole tragedy is given detailed and carefully documented treatment and offers a fairly severe indictment of the efficiency of the Secret Service.

As Asia Booth, the sister, married a comedian and producer, and five of the brothers were at one time or another on the stage, while Edwin married two actresses and Junius II contributed both a wife and son to the profession, there have been eleven Booths connected with the American theatre. No biographer can fail to record with affection and admiration the generous and noble qualities of Edwin Booth—the rugged integrity with which he slaved for years to pay off the huge indebtedness incurred with the Booth Theatre, although he was legally protected by bankruptcy; his industry and idealism as well as his universal kindliness. It was due to Edwin's personality that the name of Booth was completely exonerated. All sections of the country revered him. In 1876, John L. Ford of Baltimore guaranteed Booth \$600 a night for fifty performances in the South, while a coast-to-coast tour in '87 netted Booth \$96,000.

The author is primarily interested in the Booths from a psychological and historical standpoint which leaves small space for any discussion of dramatic interpretation. Many years have obviously been spent in the collection of source material and no time has been wasted in romancing this straightforward and authenticated record on heredity through three generations. Its value is definitely in this category and as Americana rather than literature.

E. V. R. WYATT.

BIOGRAPHY

So Falls the Elm Tree. J. L. Bonn. Macmillan. \$2.50.

A GOOD BOOK—a very good book because it is a loving tribute to a person who was really great. It is best to let the author explain himself. In the introduction we find this passage: "Already, you see, there were two problems at least. How could I attempt my portrayal of Mother Valencia's inner life, of her thoughts which I had begun to know, of her feelings which at last dimly, I had fancied that I recaptured, and how would I surround her with men and women as they were? Naturally and of itself the answer came.

"There have been many biographical novels. I see no reason why there should not be a novel-biography. I do not see why the better technique, the more penetrative technique of the novel should not be employed also in biography. So perhaps, after all, I have not done as you wished. Perhaps I have not answered your request to write a biography of Mother Valencia. You may call this, if you will, a novel about Mother Valencia. You may say that it is fiction. Yet it has tried hard to be that better fiction which is holier than fact—the fiction that sacrifices fact to the fundamental meanings of the facts, that sees things as symbols, that dares enter in under the sacred veil of things!"

That explains the book. But one must read all to become acquainted with its subject, Mother Ann Valencia, foundress of the St. Francis Hospital in Hartford, Connecticut. Her story is one of an heroic fight for the sick and the poor—and the possession of her own soul in God, that she might bring to others that which is infinitely better than any material help—the peace of Christ. We might say that the book is not only a "spiritual reading book," but also the very best kind of adventure book. Rich in its incidents, passing from moments of symbolic tragedy to those of most delicious humor.

SISTER MARY OF THE COMPASSION, O.P.

CONTEMPORARY SOCIAL PROBLEMS

The Fat Years and the Lean. Bruce Minton and John Stuart. Modern Age. \$3.75.

MANY PROSPECTIVE READERS of this history of the United States since the end of the first World War will have nothing to do with the volume when they learn that it is sympathetic to the Communist Party. As a final taint, some will point to the fact that the authors state that they were aided by William Z. Foster. No great financier or industrialist will send the volume to his friends, stating that the book represents the spiritual qualities of high finance.

Actually, however, the book is a very well written, thoroughly documented, unhysterical, economic and political treatment of the last twenty years. It is, some will say, a Marxian interpretation of American history, but Marxian or not, it is a fundamentally sound and enlightening presentation of the last two decades of our history. The style is very readable; statistics are presented effectively in the text, without resort to long tabulations; brilliant writing and trenchant remarks are found in every chapter. It perhaps comes nearer the truth in dealing with national problems than any other study of our recent national history. To its six well written chapters have been added many pages indicating the source material used, an exceptionally complete bibliography of related books and documents, and a very well prepared index. To anyone who thinks more of the truth than he does of any political party or of his own social class, this book will appeal. It is regrettable that there are few such people in the nation, since the book should have a wide and renovating influence.

The absence of appraisals of literary and artistic movements during the post-war period do not make the book less valuable. The same observation holds true for religion, education and similar forces. This book is intended as a close study of the economic and political currents that affected the country, and the introduction of extraneous material would have made the work less, rather than more valuable.

PAUL KINIERY.

CRITICISM

Michelangelo. Marcel Brion. Greystone. \$3.50.

IT IS AN overworked truism that the best biography of an artist is the artist's own work. But in the case of Michelangelo—like his fellow-citizen Dante—this applies with unusual force. Even his private letters: how commonplace and uninformative beside his half-finished slave struggling to free himself from the bondage which is not chains but matter itself. Or the awakening Adam reluctantly receiving from his creator the tragic spark of life. The shocking, devastating vengeance of the Christ in Judgment.

Marcel Brion has made a new attempt to detail Michelangelo's biography. Wisely, with no new material either factual or critical to offer, he has concentrated upon the artist's creative struggle—that 90-year battle against the inertia of matter from which evolved what we have come to call the Baroque style.

The Baroque signifies a certain conception of space: the extension of a new dimension into the arts of painting, sculpture and architecture; the fusion, so to speak, of those arts. Michelangelo's Last Judgment can be analyzed as "a spatial composition inscribed within an imaginary cube in which the volumes have three-dimensional values—space becoming a dynamic element with movement occurring simultaneously on three inter-acting planes." The dome of St. Peter's exchanges the static immobility of the typical Renaissance monument for a "respiratory rhythm," achieved by the dynamism of its elements.

But such analyses are after the fact. Michelangelo's personal problem was to overcome the expressive inadequacy of the Renaissance idiom. To develop a new, dramatic vocabulary: to shape stone and fresco to meet his heroic, tragic conception of the spirit. Like ourselves, Michelangelo lived in an age of war and intrigue and corruption—of reaction and transition from extravagant optimism and dessicated intellectualism. That he was able so magnificently to surmount the personal disappointments and maladjustments which M. Brion recalls to us ("Blame it on the times," Michelangelo despairingly complained, "which are unfavorable to art.") should be a valuable inspiration to our own creative artists.

DAVID BURNHAM.

Ten Victorian Poets. F. L. Lucas. Cambridge University Press; New York, Macmillan. \$2.50.

THIS IS a reissue of the author's "Eight Victorian Poets" with the addition of two chapters on Coventry Patmore and Christina Rossetti. The earlier book appeared in 1930. It is romantic criticism of the best kind, appreciative and learned, and the introductory chapter on the mission of poetry may be read with profit by all of us in these dreary days.

Unhappily, as one reads between the lines, a not altogether admirable aspect of Mr. Lucas's mind shows itself. He appears to be one of those men of the nineteenth century who, despite a wide and urbane range of learning and an appearance of breadth of thought, actually keep their intellectual selves immured in an ivory tower of unconquerable prejudice. In Mr. Lucas's case, this takes the form of an optimistic scepticism, a romantic blustering against creeds and dogmas, a serene faith in unbelief that is faintly pathetic.

The essays on William Morris, on Clough, on Christina and Dante Gabriel Rossetti, are wholly admirable, but I fear that Catholic critics are not going to like the essay on Coventry Patmore.

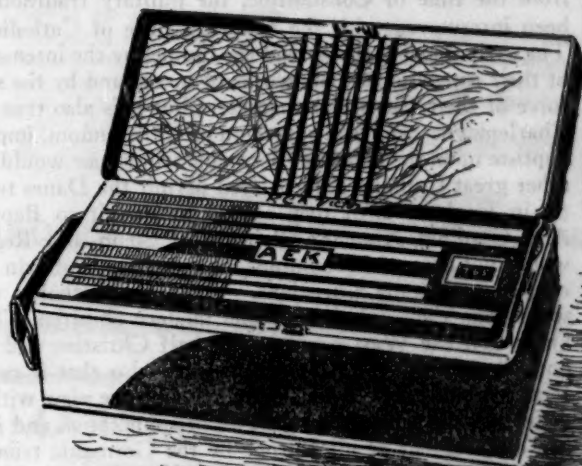
J. G. E. HOPKINS.

HISTORY

Decisive Battles. J. F. C. Fuller. Scribner. \$4.50.

I DON'T THINK that all the battles discussed in this book were decisive, in the sense that out of them flowed new civilizations, but there can be little doubt that many of them were indeed "continental divides" for new cultures and civilizations. War may not be productive of culture, but it is only the pacifists, lacking historical sense, who believe that culture cannot flourish in militarist times and be propagated or halted by battles.

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Yes, the battlefield may be the vast and melancholy cemetery of the vanquished creed, or the broad and pleasant plain, commemorating the victory of triumphant ideals.

Christendom did fight for life even with arms, and from the time of Constantine, the military tradition has been interwoven with the historical fibre of Catholicism. The early missionaries spread the Gospel by the intense fire of their convictions, their works of mercy and by the sheer force of their Christlike character; but it is also true that Charlemagne, temporal sovereign of Christendom, imposed Baptism upon the defeated Germanic tribes; nor would that other great Catholic King Alfred permit the Danes to settle in England until they agreed to submit to Baptism. And Cardinal Ximenez, Primate of Spain and Regent, would not hear of Mohammedans remaining in Spain who refused to become Christians. Those old Catholics were wiser than their enlightened and modern children. They knew that the West could not be half Christian and half anti-Christian. We have yet to learn also that it cannot long remain half free and half slave. So we view with indifference the active and subtle dechristianization and ruthless enslavement of all Europe by the Germanic tribes of nazism, unaware that with the victory of the nazis fall the ideals and beliefs that have made the West great.

Our pacifists who tell us that religion and civilization cannot be saved by military effort ought to read "Decisive Battles." Major Fuller describes the battles and explains their influence on civilization and history. He shows the significance of these more than forty battles in the development of European political and economic and cultural systems. In some things I hotly disagree with him, as when he confuses and identifies the sacraments with magic, when he displays a contempt for democracy and when he gibes at the Jews and says that Mazzini was a fascist. One may not be able to accept the reality of the Catholic sacraments (which is after all a matter of faith) but one ought to be able to see the wide and clear difference between the sacramental *weltanschauung* and the magical outlook on the world (which is a matter purely of reason). If anything, Mazzini was a humanitarian and idealist republican who abhorred dictators and war. Heaven knows this is no time for all who prize the legacy of Europe to pass cheap cracks at the Church or libel the Jews. Yet in spite of the defects that mar the brilliance of the book, we do well to read it. Its journalistic style, its simple and robust prose and its diagrams of the battles recommend it to the general reader. JOSEPH CALDERON.

TRAVEL

Virginia. *American Guide Series (WPA)*. Oxford. \$3.00.

IT IS A LONG TIME since it has seemed possible to write a massive sentence of unqualified approval of a book, but here is the occasion, and here is the sentence, and here is a book every American should own. I cannot imagine anyone, with money to buy them, not wanting to own this series of American Guide Books produced under the Writers' Program. To have had them produced was a most intelligent act of government and, if it brought to a great number of research workers and writers some measure of relief from poverty, it supplied the public with a description and documentation of America that has not been rivaled. After the stimulating and precise two-volume Guide of New York City, after the Massachusetts volume, which outraged the inhabitants of that state by its tactless reference to the Sacco-Vanzetti case, after the beautifully illustrated Guide to Death Valley, and after

many others, the current volume is dedicated to Virginia. The illustrations are as excellent as usual: there are chapters on architecture, history, economics; the tourist routes include complicated and alluring trips into the least known parts of the state, and the description of everything to be seen is so well done that a great deal of traveling can be accomplished without leaving an armchair in a city apartment. C. G. P.

In the Groove

IN THE LIMITED space at the disposal of this column, it is difficult to keep up with the albums of popular discs which appear in increasing numbers every month. Decca opened a wide field when it began issuing its brightly-designed sets, at 50c for the album itself and 35c (in most cases) for each disc. Now Columbia (50c discs) and Victor (75c) have followed suit. This month there is summer music in album form to suit almost every taste—including, don't forget, that of your week-end hostess.

In Victor's album P-25, some excellent boogie-woogie music falls from the nimble fingers of Jimmy Yancey. He is one of the best exponents of this untamed, percussive piano jazz, with its reiterated bass figures. Students of jazz and its origins will note that many of the pieces in this collection, such as the *Yancey Stomp*, *Five O'Clock Blues* and *Tell 'Em About Me*, were composed (if that word can be applied to anything so rhapsodic as boogie-woogie) when Yancey was in his 'teens, a good many years ago. For more sentimental palates, Columbia's album C-16 offers Irish ballads, running from *My Wild Irish Rose* to *It's the Same Old Shillalah*, sung by Morton Downey about the way the average bathroom tenor would like to sound. For the sophisticated, Mary Martin gives bright, brittle treatment to Cole Porter songs in Decca album 123. There is, of course, *My Heart Belongs to Daddy*. An extraordinary harmonica player, Larry Adler, who can blow the gamut from cello-like to clarinet-like sounds, gives unusual versions of the *Rhapsody in Blue*, the Ravel *Bolero* and other works in Columbia album C-18.

Margo, a Mexican best known as an actress in the films and on Broadway, proves herself a deft castanet-clacker in Decca's *Spanish Folk Dances* (album 129), with good guitar work by Vicente Gomez. Ramon Litte's collection of eight tangos (Columbia album C-15) includes complete instructions from Arthur Murray on what to do with your feet when you hear this music. Likewise styled for dancing is Columbia's *Waltz Time*, played a bit closer to Hollywood than Vienna by Al Goodman and his orchestra.

Earl Robinson, composer of the popular *Ballad for Americans*, sings more of his own works as well as some folk songs in Timely's album of *Songs for Americans* (8-W, \$3.50). Tories will not like Mr. Robinson's revision of Horace Greeley—"Join your union and go Left, young man, go Left"—but they can hardly object to his tuneful, rhythmic setting of the passage from Lincoln's first inaugural address which concedes that the people, if weary of their government, may exercise their "revolutionary right to dismember or overthrow" it. Radical, in its way, is Victor's documentation of a national problem: two albums of *Dust Bowl Ballads* (P-27 and P-28), sung by an "Oakie," Woody Guthrie, whose

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voice is heard in the film *The Grapes of Wrath*. Guthrie's honest, untutored commentary on these songs is printed in the first album, and his singing of vigilantes, "dusty pneumony" and the like has a real sort of bravery and integrity. But the tunes—with the exception of some curious intervals in the vigilante ballad—are monotonously similar.

Among single records, hear a pair of ballads by Stephen Foster: *Beautiful Dreamer* and *I Dream of Jeanie With the Light Brown Hair*, played with refreshing simplicity, as they should be, by Glen Gray and his Casa Loma orchestra on Decca 3201. Tommy Dorsey has made three recordings worth mentioning: *Yours Is My Heart Alone* (Victor 26616); *Hong Kong Blues*, a comedy song (Victor 26636); *Marcheta*, which he lifts from the saccharine class into something alive and hot (Victor 26628). Benny Goodman's lively-mellow version of *Buds Won't Bud* (Columbia 35472) is his best of the month. Gene Krupa goes funny-man, too, with *Chop, Chop, Charlie Chan* (Columbia 35490). Played hot and not too far away from the melody is Count Basie's edition of *Somebody Stole My Gal* (Columbia 35500). Sweet but lively: Art Kessel's *It's All Over Now* (Bluebird 10750). Also recommended: Ziggy Elman's *Love Is the Sweetest Thing* (Bluebird 10741); Wingy Manone's *How Long Blues* (Bluebird 10749); Rimsky-Korsakoff's *Flight of the Bumble Bee*, beautifully trumpeted by Harry James (Varsity 8298).

I cannot honestly recommend Royale's ten-sided set of excerpts from Verdi's little-known opera *Ernani*, a very garlicky performance (discs 605-609, \$5). Gilbert and Sullivan's *Trial by Jury* on four discs (616-619) is a better buy at \$4, although I regret the economy which substituted a Hammond "organ" for an orchestra. Royale's small chamber orchestra plays Mozart's *Divertimento No. 11 in D Major* indifferently, but it is a première recording of a delightful work (614-615).

Victor's new dollar-a-disc series this month includes middling versions of Debussy's *Iberia* (G-10) and Strauss's *Death and Transfiguration* (G-11). On the regular list the headliner is Beethoven's *Symphony No. 4 in B Flat Major*, played by Toscanini and the BBC Symphony with all the authority you would expect (album M-676, \$8). Beautifully recorded are excerpts from the *Sleeping Beauty*, one of those ballets into which Tchaikovsky scattered melodies as if forgetting his symphonic cares; by Constant Lambert and the excellent Sadler's Wells Orchestra (album M-673, \$5). The first Brahms *Piano Concerto* (in D Minor), so much more virile if less melodious than the second, is played by Arthur Schnabel and the London Philharmonic under Georg Szell (album M-677, \$12).

Odd that all of Victor's July orchestral albums are imported from Europe; one wonders how long this may continue. Columbia's best album, too, is an importation: Sir Thomas Beecham and the London Philharmonic playing that "*London*" *Symphony* of Haydn which begins so portentously and unfolds such a wealth of melody (album M-409, \$5). A group of Americans—harp, flute, clarinet, string quartet—suavely perform the delicately-tinted, elegantly-formed *Introduction and Allegro* of Ravel, one of the best buys of the month for those who like this sort of classic-French-modern music (Columbia album X-167). Columbia has launched a concert-music series of popular-priced discs; its first album is a collection of rather charming *Early German Lieder* sung by Ernst Wolff, baritone (X-168, \$2).

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The Inner Forum

INCREASINGLY the Church in this country is working to keep the summer from being a dead season spiritually for Catholics. There are greater religious facilities at traditional vacation spots. More resorts are appealing specifically to Catholics; a resort guide for the East is published; all kinds of educational work is carried on throughout the country. Leader in the movement for the forty-ninth year is the Catholic Summer School of America at Cliff Haven on Lake Champlain in New York.

Cliff Haven is a complete and highly developed resort as well as a center for Catholic education and Catholic action. In a tribute paid by Monsignor J. Francis A. McIntyre to the last of the school's founders who died during the past year, Monsignor Morgan M. Sheedy and Monsignor Michael J. Lavelle, the idea is summarized: "Its purpose, in the words of the eminent Father Siegfried, was to provide Catholics with an assembly ground, where they could find opportunity to gather during the summer months amid the beauties of nature and the delight of social intercourse, with a view to enlarging the scope of their education and acquiring sound views upon many actual questions incident to the intellectual, moral and social life of our country and at the same time, by friendly association, come to know each other and to realize their strength and mental resources. Its aim, therefore, was, is and will continue to be educational, social, recreational."

This summer a special effort is being made to draw to Cliff Haven Catholic teachers in the public schools. Ten thousand letters have been sent to such teachers in the New York area alone. The most formal educational work will be a regular summer session of the Catholic University of America from July 8 to August 16. Eighteen courses in education, history, philosophy and English are offered, which will be credited for degrees. In addition to this there is an elaborate lecture program carrying right through to August 23. Monsignor Michael J. Splaine of Brookline, Mass., is president of the Summer School. Bishop Monaghan of Ogdensburg and Bishop Kearney of Rochester are serving this year as first and second vice-presidents, and Bishop Eustace of Camden is an executive member of the board of trustees.

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